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ON THE
APPOINTMENT AND CLASSIFICATION
OF
TEACHERS

IN THE
SCHOOLS OF FRIENDS;

A PAPER PREPARED BY

JOHN WILLIS, PH. D.

AND READ AT THE

ANNUAL MEETING

OF THE

FRIENDS' EDUCATIONAL SOCIETY,

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(NOTE.)

The subjoined essay, "On the Appointment and Classification of Teachers," was prepared by Dr. Willis, and read at the meeting of the Society in 1853. In printing this essay, the Friends' Educational Society does not deem itself committed to the opinions of the writer, nor does it offer any judgment on the views and sentiments which the essay contains.

ON THE

Appointment and Classification of Teachers

IN THE

SCHOOLS OF FRIENDS.

THERE are few educational questions the determination of which is not affected by the views we may entertain of the *end* of education; and the subject of the present essay, viz: The Appointment of Teachers in the Schools and Classes of Friends, is peculiarly so affected, inasmuch as no change can be made in the object aimed at, which does not require a corresponding change in the qualifications of the agents, through whom it is to be attained. This consideration has led to the division of the present inquiry into two parts, the first of which treats of the Object of Education, and the second of the Appointment of Teachers.

I. OBJECT OF EDUCATION.

In the discussion of questions involving moral considerations, certain first principles must be followed throughout our intricate course, amidst the labyrinth of conflicting opinions, which prevail on such subjects. A principle which will serve us as a clue to the truth with regard to the Object of Education, is contained in the first rule of the Educational Society, which is:

“That the Object of this Society be to unite Friends interested in the work of Education, for the purpose of collecting facts and

observations illustrative of the best means of conducting the *religious, moral, literary, and physical education* of youth in our Society, with a particular reference to our public and private schools."

It is here implied that man is a being endowed with various faculties, and that it is the province of the educator to cultivate not *one* of these faculties only, but the whole man. The same principle is often reiterated in the reports which have been presented to this society. Thus, in the fourth of the papers "On the Past Proceedings and Experience of the Society of Friends, in connection with the Education of Youth," the writer, after having informed us that Clerkenwell School was intended for the children of Friends decidedly in low circumstances, adds, "It was evidently the intention of Friends to provide an education for these children adapted to their circumstances. Afraid of raising the children above their probable future condition, they appear to have thought it needful to cultivate the understanding *little*, and the bodily powers *much*; they aimed, we think, too much at *making working people*, and did not sufficiently consider that the object of all right training is the development of the whole powers of a rational being, and the qualifying him, as far as circumstances will allow of it, to act, not in one compartment of society only, but wherever the talents and the providential circumstances of the man may lead him."

What is here said must not be understood, as if it implied the impossibility of training youth with a view to any one specific employment. It must rather be taken as an expression of the writer's opinion, that preparation for a future employment is not *the object of education*. It reminds us that it is not a matter of indifference to the moral nature of man, whether his bodily and mental powers be, or be not, left void of all culture; any more than it is indifferent to the development of the body or the mind, whether the moral faculties be neglected or improved.

Education, if this view be correct, involves the consideration of questions of morality and religion, and the solution of political and social problems, together with the study of all arts and sciences, and of all the means by which the healthy action of mind and body may be promoted. In short, Civilization, comprehensive as is that term,

is but the result of Education. The latter bears to the former the relation of a cause to its effect. Education is the aggregate of means or influences, the combined operation of which produces what we call Civilization, Refinement, Enlightenment.

It has been stated that this comprehensive view of the nature of education does not imply a total disregard of the future employment of the pupil; this statement is confirmed by the following passage in the Report of the Meeting of the Educational Society, held in 1839.

“The extensive definition of education, as a preparation for the wants of after-life, was freely assented to; but it was queried whether this admission at all required that any part of the time spent at school should be devoted to the teaching of the particular art which was hereafter to be engaged in; and whether the chief thing was not, to inure the youth to habits of steady pursuit, energetic industry, and self-restraint.”

Again, in the Report for 1841, we read that, at the meeting then held, “the education of children to be fit only for a certain position in society was strongly deprecated by many Friends. The education of youth ought not to *unfit* them for the sphere of life in which they are most likely to move; but the *mental powers* should be so cultivated as to enable the children, if circumstances should allow of it, to rise in society with credit to themselves, and to the advantage of the community at large.”

It will be seen that at these meetings the admission, that the future avocation of the pupil must not be disregarded by the teacher, was thought compatible with that more enlarged view of education, which makes it the *chief aim* of the teacher, to cultivate *all* the faculties of his pupil, and so prepare him for *any* sphere in which he may afterwards move.

Let it not be supposed, however, that at the above-mentioned meetings, all Friends were agreed in their views with regard to what constituted the chief aim of the educator. The report on labour, presented to the meeting of 1839, appears to take a different view of the object of education; and while granting that the culture of all the faculties, is compatible with a training for a special pur-

pose, the writer evidently considers this special training, not as a subordinate object, but as the chief end of the teacher. His view of the object of education is there given in the words of another writer: "I would, as far as practicable, discipline the man into the particular kind of man wanted or designed, but I would never forget that he was always man—man multiform and multitudinous." A little further on, the writer of the report on labour adds the following statement: "It is obvious, that *that* education is best adapted to a community, which furnishes the best qualification to meet its future wants." And again, "That system which would, in the name of education, separate a child, for a number of years, from what most directly affects its main business in after life, violates to a certain extent the end and object of all education, and in many, very many instances, subverts that harmony which ought ever to subsist between the individual and his position in society."

The above extracts are sufficient to show that, during the discussion of the "Labour Question," very different views were entertained by different members of the Educational Society with regard to the object of education. A similar difference of opinion has often been elicited by discussions respecting the teaching of the Classics, which for some centuries past have in the different countries of Europe occasionally occurred to ruffle the surface of academical repose. In the report of the committee appointed to form a proposal for the encouragement of School-masters and School-mistresses, presented to the Yearly Meeting in 1760,* the importance of a *Special*, as opposed to a *General* Education, is insisted upon in the following terms:

"It is in the first place proposed that parents should, as much as possible, form to themselves some reasonable view of the situation in which they design their offspring to be placed, and to order their education accordingly; by which means much time and labour in learning things unprofitable might be saved; and not only saved, but employed in acquiring knowledge that might be of use to them in their future vocation."

"The knowledge of the Latin tongue is immediately necessary

* See Appendix to Five Papers on Past Proceedings, &c.

but to few, yet this is commonly taught in every school, and youths are frequently employed several years in acquiring a smattering of a language which is soon forgot, and if retained, would be but of little use to those who are by common custom forced to submit to the labour of learning. We mention this as one instance to demonstrate the necessity of a prudent foresight of the condition of life for which youth are intended."

Hear now, on the other side of the question, the "Report on the Teaching of the classics," presented to this society in 1842. After an allusion to the services rendered by the translators of the Scriptures from the languages in which they were originally written, the report proceeds:

"It may be said that the services alluded to fall to the lot of only a select few—why then occupy the many in the fruitless attempt to attain that, which experience has taught us only a very few do attain, and which, when attained, is not so applied? To this inquiry we may be allowed to reply by another: Who shall discriminate and select the few, from whom society shall hereafter receive these important services? To those who object against the loss of time thus incurred by the many, we hope to be able to give a satisfactory answer."

"Locke, in his treatise 'On the Conduct of the Understanding,' says: 'The business of education in respect to knowledge is not, as I think, to perfect a learner in all or any of the sciences, but to give his mind that freedom, that disposition, and those habits, that may enable him to attain any part of knowledge he shall apply himself to, or stand in need of, in the future course of his life.'"

That this discrepancy between the views of different Friends, with regard to the object of education, affects other educational questions besides the "Labour Question," and the "Study of the Classics," may be gathered from an examination of almost every report published by the Educational Society. Thus; the "Report on English Grammar" states:

"It has been argued by the late Jonathan Dymond, that we learn English whether we study Grammar or not; and that intercourse with well-educated society, and an extensive reading, will of them-

selves impart a competent knowledge of our native tongue; therefore, the time spent in learning the niceties of Syntax may be spared, and devoted to more important studies; while Grammar will still be learnt collaterally." Then follows the opinion of Barton Dell, that "correctness of speaking is attained more by imitation, and acquaintance with good speakers, than by any study of Grammar. The importance of Grammar as a branch of study in schools, I do not think is very great; but some attention to it, I am convinced, by a variety of experience, is very desirable." In reply to these remarks, which seem to value the study of Grammar precisely in proportion to its direct bearing on the future life of the pupil, the report very justly opposes the more general view of Education. It says:

"The study of Grammar appears to us to furnish an important mental exercise, and may serve as an introduction to habits of analytical research and inductive reasoning. Important as it is to furnish the minds of youth with *extensive stores* of general knowledge, it is, we conceive, even more important to cultivate *intellectual habits* of universal application."

Nor is the study of Arithmetic, any more than that of Grammar, favoured with unanimity on the part of teachers; we refer to the Report on that subject for a confirmation of this statement. The importance of cultivating the mental powers is there ably advocated, and the opinion of a "recent writer on *Method*" is quoted, "That the true end of intellectual Education is first the attainment of mental power, and then the application of it to practical and scientific purposes."

These extracts may suffice to show, that, while the object of education is by some thought to be chiefly a preparation for the duties of after life, there are not wanting others, who maintain that the educator should make it his principal aim, to cultivate all the faculties of his pupils. Now it must appear evident that, either those are wrong who make a general education subordinate to a preparation for a particular calling, or those who make the latter subordinate to the former. But the proposition we are about to advance is not quite so evident—it is: that neither can a general education be made subordinate to a special training, nor a special

training, *in all cases*, considered of less moment than a general education, without losing sight of some of the most firmly established moral truths. We maintain, in short, that in this controversy, as in the dispute about the colour of the chameleon, both parties are right, and both wrong. Each is right in what he affirms, and wrong only in denying, or overlooking, the truth affirmed by his opponent. The meaning of the above statement is not, however, that, if compelled to choose unconditionally between a general and a special education, we should consider it a matter of indifference whether we choose the one or the other. If subjected to such an alternative, we should unhesitatingly prefer the general education. We *know* that our pupils, whatever their future position in life, will be *men*, whereas we do *not* know to what particular *class* of men they may belong. What appears to be the prevailing talent of the boy, may cease to characterize the youth, and the latter may, in his turn, wish to abandon one favorite pursuit for another, and at length choose a vocation totally different from that, for which he had previously appeared to be intended. We maintain, however, that no such alternative as that supposed does actually exist, but that we may unite the two objects, without making the one *absolutely subordinate* to the other. Such a union can only be effected by making *each* our principal object at *different periods* of a pupil's course : and we would, for the following reasons, make a *general* education the paramount consideration in the *earlier* period.

1. Because there are certain habits and acquirements, which, not only the moral and religious welfare of the community, but even its temporal prosperity, demands from each of its members ; such as the power to speak, read, and write the language of the community.

2. Because the formation of such universally requisite habits, and the attainment of such acquirements, is not prejudicial to the future progress of the pupil in any special pursuit ; but is, on the contrary, the very best foundation that can be laid for any course of special instruction.

3. Because the higher the qualifications required for any particular pursuit, the more extensive is the connexion between it and other

pursuits, and therefore the greater the demand for a previous course of general instruction.

4. Because, as before stated, the future vocation of a pupil cannot with certainty be foreseen, and he should accordingly be prepared to abandon one calling for another. "It is so hard," Dr. Arnold observes, "to begin anything in after life, and so comparatively easy to continue what has been begun, that I think we are bound to break ground, as it were, into several of the mines of knowledge with our pupils, that the first difficulties may be overcome by them, while there is yet a power from without to aid their own faltering resolutions, and that so they may be enabled, if they will, to go on with the study hereafter."

This period of General Training should, however, be succeeded by a Special Course of Instruction, adapted to the probable future vocation of the pupil. The want of such a special course of instruction appears to require more attention than it has hitherto met with.

It has seemed fit to a wise Providence, that we should not all receive the same gifts, not all be called to the discharge of the same functions. Nothing is more common, indeed, than to hear of the *natural* talent or bent of a boy for a particular class of pursuits; yet we too often, it is to be feared, in our educational arrangements, interfere with such natural gifts. We do not sufficiently consider that man is a social being; and that in virtue of his character as member of a community, he may, to a certain extent, on the one hand, supply the deficiencies of others, and, on the other hand, receive in return services, which he would be unable either to dispense with, or to perform for himself. The lame man, if he have eyes, may direct the steps of the blind man, who carries him on his back. True as it is, therefore, that the heart must be taught to impel, the head to direct, and the hand to execute, it is not less true, that man's impulses, and thoughts, and actions, cannot be all forced into one uniform channel, without leading to a state of society, in which the free development of European civilization gives place to the semi-barbarism of the Hindoo, or the Chinese.

The preceding remarks apply, not only to pupils, but also to teachers, and to examiners and inspectors; in short, to all persons

engaged in the work of education. One man feels it to be his peculiar province to devote himself to pursuits which have reference chiefly to the body; another appears to be equally called to mental pursuits; and a third to a moral or spiritual vocation. And we should endeavour, *as far as possible*, to allow each to pursue his peculiar calling. We say, "as far as possible," because, as in the Christian church each individual is subject to his brethren, (a certain sacrifice of individual liberty being involved in the very idea of a community) so, in the school, should the interest of each teacher be considered subordinate to that of his united colleagues, and the advantage of each pupil, to the welfare of the whole school. What we would contend for, therefore, is not a reference to individuals, which shall be prejudicial to the community, but rather such a cultivation of the peculiar talents of *all*, as shall enable them to render to the community the greatest amount of service.

Assuming then that we have established the principle, that education should be *first* directed to the cultivation of all the human faculties, and that it should *afterwards* be calculated to prepare the pupil for some particular vocation; we come now to inquire as to the relative importance of the three parts of a General Education. This is an inquiry (and in this respect it differs widely from the preceding) on which there can be little difference of opinion. We shall all grant that, in the first rule of this Society the parts of a general education are named in the order of their importance, viz: *first, Religious and Moral, then Intellectual, and lastly Physical Education*. The paramount importance of moral and religious training has ever been recognised by the Society of Friends, in the counsel and assistance which it has afforded its members, in connexion with the education of their youth. Let us hope that this principle will continue to guide our deliberations, and that while the hand is made to minister to the head, the head will be made to bow to the heart.

Not only is the religious and moral care of youth the *most important* part of education, it is also, in the view of the Society of Friends, that part of education which should *first* commence. On this subject the concluding remarks of the fifth paper "On the Past

Experience of the Society of Friends, &c." are of the highest value. We content ourselves with the following extracts, as bearing more immediately on our present inquiry :

"The principles of our Society led in the earliest times, as we believe true Christianity ever has done, to the large cultivation of the social affections."

"We have seen in the preceding essays how large a view they took of the subject of education, and how deeply they were impressed with its importance ; and they use this word far more with reference to domestic training—the influence of home in all its circumstances and accompaniments—than to the communication of literary knowledge, or school training ; and it is evident that they looked upon boarding schools, not as the *chief* means of *education* in their community, but as temporary helps to parents, frequently rendered absolutely necessary by circumstances, and perhaps, also in themselves useful as a step in the progress of the life, and the knowledge of mental things, preparatory to that entire separation which usually takes place in youth or early manhood."

"The boarding school is to be considered as the ally of, not the substitute for, parental education. We believe, indeed, that this idea needs to be more fully received, and that parents need to feel still more than they do, that they are the chief educators of their children, and that it is but a small portion of that great work which can be devolved upon the masters and mistresses of our Schools. The charge of these instructors is indeed a weighty one ; the years which are spent at School, include one of the most important periods of life ; body and mind are expanding—the will strengthens—the passions unfold—the judgment is still weak. The least part of education at this period, important as it is, is the mere communication of knowledge ; the formation of right habits, intellectual and moral, the fixing in the mind of Christian principles of action, and the subjection to them of the will, are of infinitely more importance to the welfare, we might say to the greatness of the future man, than the largest accumulations of art and science."

"Education begins in the cradle, and every action and circumstance which occurs in the presence of the child, has a share of

influence on his future character. The gentle restraints by the mother of the little obstreperous infant—her sweet smiles of love—her reproving eye—induce habits, thoughts, feelings, in the little pupil, and are the earliest, and perhaps among the most precious lessons of our lives : and they who *think*, or *act* as if they thought, that infancy has only to be fed and to be pleased, and that it is no time for moral training, commit an error, which perhaps no future labour may be able to remedy.”

In concluding these extracts, which we do with extreme regret, we recommend the whole paper from which they are borrowed, to the attentive perusal or re-perusal of Friends.

To terminate this inquiry respecting the object of education, it only remains to advert to a principle which appears to be implied in the preceding extracts, and which may be stated as follows :

Although care for the moral education of youth is *at all times* of primary importance, this care should be exercised with *peculiar* diligence in the *earlier* years of life, and should be gradually relaxed as the pupil approaches that period, when he will be entirely separated from the control of parents and teachers.

It is impossible, within the limits of this essay, to bring forward any further arguments in support of the above principle ; we therefore incorporate it, without further authority, with the principles previously established, and conclude the present inquiry with the following general result :

The object of education is two-fold.—In early life, the *general* development of the faculties, with especial reference to the *moral* character ; at a later period, *preparation for after-life*, with a larger share of *individual liberty and responsibility*.

II. APPOINTMENT OF TEACHERS.

Having determined what is the object of education, we come now to treat of that part of the inquiry concerning the mode of attaining it, which is comprised in the question : By whom shall our children be taught ? We have not to determine *what* they shall be taught,

nor *how* they shall be taught; the appointment of teachers in our schools and classes, not the range of studies or the modes of teaching, will occupy us in the remaining part of the present essay.

According to the general view of education adopted in our former inquiry, it extends through the whole period of life; since the human faculties never cease to develop, and every point in an individual's course prepares him in some measure for the rest of his career. The object we have now in view is, however, to discover what arrangements it may be desirable to make *for the express purpose* of educating youth, as far as these arrangements affect the choice of teachers. We are restricted, therefore, to the school and the class-room, and have nothing to do with any other, extra-scholastic educational influences.

The word School is derived (it might be thought by some tyro in Etymology, like *lucus a non luccndo*) from the Greek for leisure. We will not dwell upon this any further than just to remark, that the *absence* of leisure on the part of the teacher is frequently, at the present day, a principal cause of the comparative failure of his efforts. The words School and Educational Establishment will, without reference to their derivation, be employed in the present essay as follows: By School, we shall mean any society of young persons undergoing some uniform course of training under the direction of teachers; whilst by the word Establishment, we shall denote a union, either of schools or of individuals, under the management of the same persons, without restriction to uniformity in plan and object. According to this definition, it is possible to unite the two objects of education in *one establishment*, but not in one *school*. There must be at least *two* classes of schools, corresponding to the two objects of education; yet both classes—both General Schools and Special Schools—may be managed by the *same individuals*, may form parts of the same *establishment*.

Now for the purpose of determining what principles should regulate the appointment of teachers, it will be desirable further to divide General Schools into two classes. 1. Schools in which only such elementary instruction is given as is considered absolutely indispensable to every man, such as reading and writing: these are

termed Elementary or Primary Schools. 2. Schools in which that additional general instruction is imparted, which is required by *certain individuals only*, as a preparation for a future course of special training: these we call Secondary Schools.

Each individual, then, in order to complete his education, enters first an Elementary, and afterwards a Special School; and all who require more than a minimum of general instruction, obtain it at the Secondary School, which they enter on leaving the Elementary School, and which they, in turn, leave for the Special School.

Having determined what schools are required in order to obtain the two-fold end of education, our inquiry resolves itself into the following parts:—1. The appointment of Teachers in general. 2. The appointment of Masters and Assistants for particular Schools. 3. The appointment of Teachers for particular Classes in each School.

1, *The appointment of Teachers in General*.—We conceive that no human authority has any right to interfere with the appointment of teachers in general: no one who feels that he is called to teach should be absolutely forbidden to fill the office of teacher. In this respect, the principle of *freedom* appears to apply equally to ministers of the Gospel and to teachers; the appointment in both cases rests with each individual; each must determine for himself whether or not he be called to discharge the functions of so high an office, and in doing so, great care will be required on the part of the individual, lest he form too low an estimate of the required qualifications.

2. *The appointment of Masters and Assistants for particular Schools* is somewhat various in different establishments; the principles which regulate the appointment of a teacher for a school consisting of children of the *same* parents, being more simple, than where the children of *different* parents are united, either in a public or private establishment. Each parent has, I imagine, the undisputed right to determine who shall instruct his own children, unless, indeed, he has forfeited this high privilege by his immoral conduct. Parents may, however, before coming to a decision, consult any one in whose judgment they can rely; nor is there anything to prevent an individual from tendering such advice, of his own accord, if he feel himself prompted thereto.

In cases in which the children of several parents are united under one teacher, this freedom of choice on the part of each individual parent, without being wholly destroyed, is somewhat curtailed. The parent in such cases has only partial control over the appointment of the teacher; he is often compelled to choose between no school at all, and one with which he is not quite satisfied. The teacher is, however, in all such cases virtually appointed by the consent of all the parents; and this consent is not the less real for being a tacit consent, as is the case in all private schools, and in all such public schools as are not under the control of the parents themselves: the parents may, at any time, by removing their children, assert the right of determining who shall be their teachers.

In connexion with this part of our subject, we need at the present time to be reminded that, as the considerations which induce a parent to prefer one school to another, are always in part economical, nay, that in many cases pecuniary considerations alone decide his choice between two establishments, it follows that any man, or body of men, may, by endowing a certain school, and thereby enabling it to offer education at a cheap rate, induce parents to prefer this school to others which have not the same advantage—may, by monopolizing the work of education, virtually determine who shall teach the children in a particular locality. These remarks apply, of course, to all schemes of so-called National Education; and they imply, not that it is unlawful for any individual or body of men, to endeavour to induce parents to send their children to one school rather than another—this is a right which we have already recognised—but that, since no body of men are, or can be, so well qualified to exercise this controlling influence as a body of christian men—a christian church,—the partial relinquishment of this privilege in favour of the state, is a partial surrender, on the part of the church, of one of its most sacred functions.

What is here said applies, as will be seen, not only to schools supported by, and belonging to, christian societies, but also to schools for the children of that destitute class of the community who are manifestly incapable of choosing teachers for their own children. The duty of advising and persuading such parents, or of

inducing them by any other means, to prefer one school to another, rests upon the christian churches ; and this especially in the case of the elementary schools, in which, as we have before shown, moral and religious training is the chief end in view.

It might be urged, in reply, that the objects of schools being not exclusively religious, a separation of the religious and moral element might be effected, and the religious society might content itself with the superintendence of what belongs to its own peculiar province, and abandon the choice of teachers for other departments, if circumstances rendered such a course desirable, to some other body, such as the state, or some local magistrate or corporation.

To such a separation there is this serious objection, that the moral influence of the teacher appointed by the religious society would thereby be greatly lessened, if not totally destroyed ; whilst the teacher appointed to conduct the secular education would, especially in an elementary school, be really the moral and religious trainer of the pupils ; owing to the necessity of moral discipline for the maintenance of order, and to the continuous operation of such teacher's influence.

As regards the principles which should regulate the appointment in question, it may suffice to observe that the society appointing, should take measures to satisfy itself respecting the qualifications of candidates. Examiners should accordingly be chosen, competent to judge in each particular case, and if on any occasion no such examiners are to be found within the body, they should be sought elsewhere. Such external aid, however, ought evidently never to be used, except for the examination of candidates for the office of teacher, *in the highest classes of Secondary and Special Schools*. Thus, the Society of Friends might employ Professor Liebig to examine a candidate for the chemical chair in its Agricultural Schools ; but it would hardly be acting wisely, if it called in a Government Inspector to conduct the examination at Ackworth School.

In accordance with our conclusions, respecting the different kinds of schools, every religious society, with educational establishments

under its control, will have to appoint three distinct classes of teachers with corresponding qualifications.

A. Teachers for the Primary School, possessing moderate intellectual acquirements, but eminently qualified to mould the characters of their pupils, and to aid them to contract good mental and bodily habits.

B. Teachers for the Secondary School, endowed with a large intellectual capacity, combined with good moral qualifications.

C. Teachers for each class of Special Schools, chosen with a main reference to their power to impart a knowledge of the particular subjects taught in each; due regard being still had to the moral character.

3. *The Appointment of Teachers for Particular Classes*, belonging, as it evidently does, to the internal arrangements of an establishment, rests, properly speaking, with the teachers themselves; yet the principles which regulate such appointments, should be subject to the approval of those, from whom the teachers received their general appointment to teach in the school.

To determine what these principles should be, which should regulate the appointment of teachers to the various classes of a school, no small amount of consideration is requisite; and it was an endeavour to remove some of the difficulties attending the solution of this problem that gave rise to the present essay. These difficulties are occasioned partly by the circumstance that most teachers are deficient in some one particular, partly by the variety of talents and dispositions among both pupils and teachers, and partly by the various degrees of advancement in the same study among the inmates of a school.

Of the various arrangements by which the difficulties hence arising are attempted to be overcome, the three following appear to be most worthy our notice:

1. The pupils are arranged in classes, according to their *general attainments*; and one teacher is appointed to every such class.

2. The pupils are arranged as before; but different teachers are employed, in the same class, to teach different subjects.

3. The pupils are arranged according to their attainments *in each*

subject, and the teachers confine themselves each to one or two subjects, or departments of study.

The *first* of the above arrangements being founded entirely on the various degrees of progress which the pupils have made in their *general* attainments, may be called the *general* system. The *third* method, which is adapted to the peculiar talents and predilections of teachers and pupils, is termed the departmental system. The second arrangement, in which the teachers are either wholly or in part teachers of special departments, whilst the pupils are arranged with exclusive reference to their general attainments, is evidently a *combination* of the other two.

Let us now endeavour to ascertain the relative merits of the two principal methods of classification, the *first* and the *third*, the *general* and the *departmental* arrangements. It will be seen from the comparison that, upon the whole, the former affords the greatest facilities for moral training, while the latter is superior in an intellectual point of view. These advantages of the respective systems are represented in the following lively manner by a friend of the writer's on the other side of the Channel. (He designates the *general* system by the word *educational*, and calls the *departmental*, the *professorial* system.)

"In the educational system the difficulty consists in finding men, who are, at the same time, good educators, and sufficiently learned to teach all subjects which any class of pupils ought to learn; the difficulty consists moreover in a certain monotony, a certain languor, arising from the circumstance, that the children always have to do with the same person."

"In the professorial system, on the contrary, we easily find men capable of teaching well one or several subjects; nor is there any want of variety, of activity, of perseverance, on the part either of the teacher or of his pupils. And this is no matter for surprise; *every* teacher being powerfully interested in promoting the advancement of the classes under him *in his own particular branch*. As for the establishment or maintenance of the due relative level among the studies, that is no concern of his—he does not trouble himself about it—in his opinion the other teachers may manage as they

can—for his part, he has only to do with the *one branch*, with which he is charged, and he will see to it, that his pupils shall come to the examinations well prepared for the trial. The children are greatly excited by this perseverance of the teacher; there lies in it a degree of antagonism, of passion, of intrigue, of jealousy, in which young people are greatly interested. The embarrassment felt does not arise from a want of *activity*—it lies entirely in the impossibility of acting upon the character of the children in an harmonious, uniform, and continuous manner—of exercising a large educational influence on their moral nature. From this impossibility arise grave inconveniences; the children easily become false, untruthful, void of personal dignity, and sceptical in the sense, that they do not contract the want and the habit of truth.”

“We must observe, however, that our moral being has our *understanding* for its auxiliary. The development of our understanding is therefore of great importance in our education; for it is important that our moral being be well administered to. Our mental faculties are, as it were, the arms and legs of our moral nature; it would consequently be a very bad educational calculation, to confine the understanding, in order the better to secure the growth of the moral nature; it would be just as if any one were to cut off our feet, in order to facilitate our power of walking.”

The advantage of the departmental method of classification in an intellectual point of view is more clearly shown in the following remarks of a young teacher who writes from Göttingen :

“It has with us also been a subject of repeated discussion, whether teachers should be appointed for particular departments—the department-system—or for all departments in particular classes—the class-system. That the truth lies between the two is, I suppose, a matter of course, and but one voice has of late years raised itself amongst us for the exclusive adherence to the class-system. (Gotthold, *Ideal of the Gymnasium*, Königsberg, 1848), and the author himself calls his system an *Ideal*, because it requires teachers to be perfect beings, not only in their acquirements, but as *men*. Now in practice we find, 1st, That teacher-geniuses are rare, and 2ndly, That accordingly most teachers are either acquainted in some degree with all departments, but in

all are wanting in depth, or they are thoroughly grounded in some one branch, and so much the more ignorant in others. Add to this, that the co-operation of several teachers in one class, prevents the one-sidedness which every man has in his nature (and often the more in proportion as he is a "character") from exerting a baneful influence on the children. It will be borne in mind, however, that teachers can thus supply each other's deficiencies only when they live together in an intimate, friendly union."

In reference to the above remarks we would observe, that the former correspondent rather overstates the moral disadvantages of the department-system, by supposing the teachers to be characterized by a want of unity and by a selfish disregard for the general welfare of the school—qualities which would be sufficient to mar the working of any system—whilst both correspondents overlook the moral advantages attending the same system, arising from the circumstance, that the youth in *each of his studies* advances from a less efficient to a more efficient teacher, and from the opportunity afforded the teacher under this arrangement, of exhibiting to full advantage the qualities in which he excels—both of which circumstances, independently of their direct intellectual advantages, must also tend to increase the pupil's respect for his teacher, and therefore to increase the influence of the latter and promote that harmony of feeling, which is so desirable in every community.

There is further one modification of the *general* system, which seems to have escaped both the French and German correspondent; for, as few, if any, parents can take upon themselves the entire charge of the early training of their children, so neither can any teacher be constantly present with his pupils. In the intervals between the hours of Instruction, therefore, it is obviously desirable to care for their moral training; which is best effected—as is shown by the experience of Ackworth School—when some one efficient individual—the master or mistress on duty—is entrusted with the entire charge.

In the Day-school the functions of the master on duty are discharged for each scholar by his own parents—or, perhaps we ought rather to say, the master on duty, in the Boarding-School, *partly*

takes the place of the head of the family, the *real* father of the establishment being the general superintendent.

Notwithstanding these modifications of the remarks of our correspondents, the general practical conclusion at which we arrive is the same, namely, that neither the one plan, nor the other ought to be *exclusively* adhered to; but that the general system is preferable for the younger pupils—for the Elementary School; that the Departmental System is better suited to the more advanced scholars—to those instructed in the *higher* classes of Secondary and Special Schools; and that in the lower classes of these schools the two systems should be combined. Our plans must evidently be modified to suit the various objects we may have in view in different schools. And we have seen that in the Elementary School, it is our chief aim, to cultivate the moral character and inure to good habits; here therefore the general system will be found preferable. In the Secondary and Special Schools, on the other hand, to which the pupil is admitted, only after a previous general training, the moral character of the pupil is sufficiently formed, to be benefited, rather than injured, by a partial relaxation of the strict oversight, which was at first necessary. The pupil should feel, on his admission to such schools, that he is deemed worthy of a larger share of confidence, and that a corresponding amount of increased responsibility rests upon him. He should begin to have a presentiment of the independence and of the responsibilities of after-life. Intellectually he should enjoy a similar privilege, and what in the former period had been only his *amusement*, the favourite pursuit of his *leisure* hours, might now become *one of his chief studies*, or even the *main object* of his attention. The peculiar tastes and talents of both pupils and teachers would thereby be fostered, their progress in study promoted, and gifts of a wise Providence—which under a general system of Instruction might have dwindled away, for want of proper nourishment—allowed to expand to their full dimensions. Moreover a unity of plan and a progressive system would be more easily secured, by placing each study under the conduct of *one* teacher, than by allowing the earlier and the later steps of the learner to be led by different guides.

It has been stated, that in the lower classes of Secondary and Special Schools, the two systems should be combined. The pupils, we think, should continue to be arranged according to their general attainments, but the teachers, instead of being confined each to one class, should be allowed to teach in several, or even in all classes, the subjects in which they severally excel. The chief advantage to be anticipated from such an arrangement would be the gradual transition from the general to the departmental system, which would thence result. It would prepare the scholar by slow degrees for the liberty enjoyed in the higher classes, just as these furnish a preparation for the liberty of after life.

With regard to the period at which children should remove from one of the above systems to the one next in advance, no rule can of course be given, which should be applicable to all cases. Most children will probably be found fit for removal from the Preparatory School between the completion of the 10th and 12th year. The period of removal should however not depend exclusively on the age of the child, nor even on his intellectual attainments; but should be regulated partly by a consideration of his moral character, any grave defect in which should of itself be sufficient to prevent his advancement. The *Secondary School* would be attended, as we have seen, during a longer period by some pupils than by others, the length of their stay depending upon the amount of general instruction they might require. Some would stay one year only; others might need a course of four or five years. In the Special Schools, the period of admission, as well as that of departure would be regulated by a similar regard to the wants of each individual. Thus, for instance, an Agricultural Establishment might admit such pupils as intended to become labourers, immediately on their leaving the Elementary School, whilst other individuals might need a long previous course of Secondary Instruction. In no Secondary or Special School, except Free-Schools, should any limit be fixed, beyond which a pupil should not be allowed to remain; nor would any such limit be required, even in institutions which are not self-supporting, if the remuneration demanded, after a pupil had spent a

certain number of years in the establishment, should be fully equivalent to the expense incurred on his behalf.

Having thus endeavoured to determine what principles should regulate the appointment of teachers, we now proceed to show that what has been advanced is not *mere theory*, but is rather founded on *experience*, and may be corroborated by a reference to the various Schools and Systems, not belonging to Friends, which have hitherto claimed the attention of the Educational Society. We refer to the High School of the Liverpool Mechanics' Institution, to the High School of Philadelphia, and to the Prussian Schools.

The Report on the High School of Liverpool Mechanics' Institution states: "For some time after the establishment of the High School, the instruction was purely departmental. This system of departments has its advantages and its defects. In college courses, or where precise and critical knowledge is required to be communicated to advanced students, it is obviously necessary, inasmuch as we rarely find, for example, the man who is deeply read in the higher mathematics, equally conversant with the Italian language or landscape drawing. Its defects, on the other hand, are the most felt in schools for younger children. This system of constant migration from school to school, in one unbroken circle, under which boys are subjected to various and sometimes conflicting methods of mental and moral discipline, was found, in the High School, to be upon the whole, unfavourable in its influences on the formation of right character; and, of later times, it has been partially changed. Under the new arrangements, French, Experimental Science, Drawing and Writing are still taught by departmental masters; whilst the other subjects of instruction, together with the discipline of the classes, are under the charge of masters who have the care and direction of individual schools."

The "Report on the Common and Free Schools of the United States of America" (read by J. H. Tuke, 1846) informs us that the High School of Philadelphia "was established for the purpose of giving a more extended and classical course of education, than could be obtained in the other free schools, where the various branches of a plain English education alone are taught, and with special reference

to the *training of teachers.*" In this school, says the report, the children "are arranged in eight divisions, and these are again, in some departments, subdivided into smaller classes. The instruction is conveyed by means of text books and lectures, and *each class* is taught in a separate class room by the *several masters*, of whom there is *one for each branch of study*. The number of masters is eleven, nine of whom, including the Principal, are styled Professors, and two assistants. Most of these men have taken degrees in various Universities; and the Professor of Natural History, Anatomy, &c. was a medical man, who had taken his degree of M. D."

That a similar confirmation of the principles advanced in this essay is afforded by the Prussian Schools, the writer can testify from his own experience. The following observations on the subject from our Göttingen teacher may serve to convey an idea of the system there pursued. On entering upon a description of the Gymnasium of Göttingen, he observes that what is therein stated will in most cases apply equally to the other Hanoverian and to the Prussian Schools, and then proceeds—"Generally speaking, in the four lower classes the Class-System is followed, and in the three higher the Department-System; yet so, that each of the upper classes has also a head-teacher, who chiefly instructs it, and is most intimately connected with the pupils. It is he who has charge of the discipline, and of the Religious Instruction. In the lower classes moreover contain departments, as, for instance, Drawing and Writing, are entrusted to particular Department-Teachers. On the other hand, some of the class-teachers of the four lower classes have been purposely relieved of some of their lessons, in order that they may be able to give a few lessons in the other classes also, and thus be better able to keep the interests of the whole Gymnasium in view. Finally, in the second class from the bottom, instruction in Mathematics, Geography, and Natural History is entrusted to a Department-Teacher (the second Mathematical Teacher). With these modifications the class-system is retained in the lower and middle classes, because it is *there* still difficult to separate *Education* from *Instruction*, and because, moreover, the different departments of instruction have, in these classes, numerous points of connexion.

In the Upper Classes there is a separate teacher, for Mathematics, Geography, and Physics, another for Modern Languages, and a third for History, to which German, i. e. Grammar, Composition, Literature, &c. is sometimes added; but in other respects the class-system is followed, each class having its general teacher, who instructs it in Religion, gives most of the lessons in the Classics, and sometimes also in German. Hebrew, finally, is taught by any one competent."

It may perhaps be thought by some Friends that the experience of Ackworth School is against the opinions advanced in the present essay, inasmuch as it has derived great benefit from the total relinquishment of the Departmental System and the exclusive adoption of the General System of Classification. But it must be borne in mind, *first*, that the General System is acknowledged to be better for the lower classes, and then, that the other system, to be rightly administered, ought especially to consult the peculiar tastes of the teachers, and not confine them to any subjects which they do not feel it to be their peculiar vocation to teach, unless, as before stated, the general interests of the establishment demand such a sacrifice of individual liberty. Moreover it will be remembered, that according to the opinion of most Friends, one of the main causes of the improvement alluded to, in the condition of Ackworth School, was the adoption, not of the general, but of the departmental system for the purposes of discipline between the school hours. This discipline was, I am informed, previously to the change alluded to, entrusted to different masters, whereas under present arrangements, the children are placed under the oversight of one individual—the master on duty.

The conclusion to which the present essay would lead with regard to the Educational Institutions of the Society of Friends may be briefly stated as follows:

Although the system of classification now prevailing in these Institutions, viz. that recommended for Elementary Schools, is one, which, if any *one* system must be exclusively adhered to, is preferable to any other that could be devised; yet, seeing our institutions are in part Secondary, and even Special Schools, it is thought the partial adoption of the departmental system for the older and more

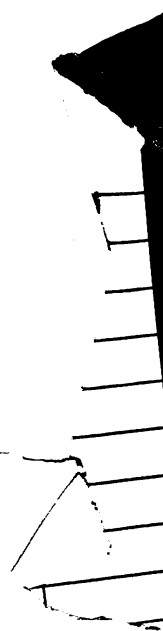
advanced pupils would be attended with *great intellectual, and some moral advantage*. And that departmental Teachers are especially required for such subjects as the Mathematics, Languages, Physics, and Writing, and Drawing. Without wishing to attach undue weight to outward arrangements, we would recommend to the consideration of all who have the interests of our Institutions at heart, the following remarks from the Report on Religious Instruction: "The judicious teacher modifies his plans as occasion requires," and "any teacher who does not adapt general principles to particular circumstances, will soon find, that what he thought good at first, becomes lifeless and wearisome."

With the word "wearisome," this paper might I fear most appropriately be concluded; yet I would crave indulgence a little longer, while I invite the earnest consideration of the friends and promoters of education amongst us, to the advantages which might accrue from the adoption, in proportion as circumstances admit, of the preceding suggestions. I would have them consider their bearing upon the "Labour question," upon the discussion with regard to Classical Studies, and upon the facilities they would afford for meeting the ever increasing demands made upon the School-Master; and this without impairing, but rather improving the quality of the Instruction. Let them not be dismayed, should they discover that our Educational arrangements would be greatly improved, by the addition of a few Elementary and Special Schools; or by an increase in the number and emoluments of the teachers; or by affording this hard-worked class a little more school—I mean *leisure*; or by furnishing them with a few more tools—I mean books. And if, in the course of their inquiries, they discern that notwithstanding all that has been said, and all that has been done to increase the usefulness of the Flounders' Institute, it is after all, not so much a Special School for the training of teachers, as a *Secondary School, in which the Departmental System of Instruction is employed*; I say, if the friends of education should make such a discovery, let them not be dismayed—let them declare openly their convictions; without however attaching blame to any individuals or classes among their brethren and fellow-workers, who are certainly

not backward in themselves perceiving, and labouring to remove such defects as may attach to our present arrangements;—and if the instruction conveyed at the Flounders' Institute has hitherto been rather *General* than *Special* it has been in spite of the endeavours of all who are in any way responsible for the arrangements there adopted—it has been in consequence of defects in our general arrangements throughout our Public Schools. The justice of the remarks made at a meeting of this Society in 1842, by one of the valued conductors of the establishment just alluded to, in connexion with the present subject, will, I am sure, be felt by all. “Joseph Rowntree thought that the members of the Educational Society might usefully direct their attention to the provision made for the training of junior teachers. A certain amount of intellectual attainment was, he feared, too exclusively valued—deemed the main point—perhaps sometimes thought a sufficient qualification; and that thus, instruction in the art of teaching, so essential to those intending to educate others, was, he feared, not sufficiently attended to. The best means of imparting knowledge, the art of government, the right exercise of influence over their youthful charge, the control of the will, the directing of the judgment, the training of the affections—all these important objects might, he thought, properly be made objects of direct instruction to young teachers.”

In conclusion, I entreat all, who have the interests of education at heart, not to look exclusively at the obstacles in our way, but also at the means available for their removal. Do we want *Examiners* and *Inspectors*, let us choose them from the members of our own body, not a few of whom possess the requisite qualifications; and let us remunerate them well, while we expect them to devote a large portion, or even the whole of their time, to the duties of their office examining and inspecting Schools, and suggesting improvements. Do we want more *teachers*, let us proclaim it aloud, throughout the length and breadth of the land, that we may have the glorious privilege of seeing a gallant band of brave soldiers sally forth, ready to occupy the foremost ranks in the vanguard of that army, which is even now on its way, to storm the citadel of popular Ignorance. Finally, do we want *funds*, then let

us not be ashamed to assume the attitude of importunate beggars, and let us not, at the present time of almost unexampled outward prosperity, form so low an estimate of the moral, and religious, and intellectual advancement of our Society, as to believe that it will long suffer its Educational Establishments to languish for want of funds. Nay, rather, let us encourage the comforting hope—the firm and abiding assurance—that the liberality of Friends, which has so brilliantly manifested itself of late years, will go on increasing in proportion as our wants become better known, and will thus continue to prove that their zeal for education, is something more than an echo of that vague sentiment called public opinion—something more than an empty profession—a mere talk; is an enduring conviction, impelling them to the most vigorous, persevering and heart-felt co-operation in a truly great and glorious enterprise.



LIST OF THE PUBLICATIONS

OF THE

FRIENDS' EDUCATIONAL SOCIETY.

- The Annual Report for the year 1837.
The Annual Report for the year 1838.
The Annual Report for the year 1839.
The Annual Report for the year 1840.
The Annual Report for the year 1841.
The Annual Report for the year 1842.
The Annual Report for the year 1843.
The Annual Report for the year 1845.
The Annual Report for the year 1846.
The Annual Report for the year 1848.
Two Reports from the Committee of Women Friends.
First Report from the Committee on Labour.
Second Report from the Committee on Labour.
Report from the Committee on Moral Discipline.
Report from the Committee on Religious Instruction.
Report from the Committee on Grammar.
Report from the Committee on Arithmetic.
Report from the Committee on Classics.
Five Papers on the Past Experience of the Society of Friends
with regard to Education in England. Also, a Report con-
cerning Friends' Schools in Ireland.
Report on English Composition.
Report on Range of Studies.
Report on Leisure in Boys' Schools.
Report on American Schools.
Report on Liverpool Mechanics' Institute.
Report on Education in Prussia, by William Thistlethwaite.
Report of the Committee on Periodical Examinations at Schools.
Review of the Papers and Proceedings of the Friends' Educational
Society, from 1837 to 1849 inclusive.
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The Educational Institutions of the United States.

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